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Erin! this monster was born on thy breast, where venomous reptiles cannot live. There is an ensabled spot in thy metropolis, where it had its birth: a place from which foul deeds and dark designs emanate. It is the nursery of the baneful *Upas** of Orangeism, that now shoots forth young branches from the decayed stock, through the evil-fostering care of its base-minded gardener. But let this not grieve thee. The hand of Philanthropy will yet

lop them off in their early spring; and the guardian of their pernicious growth must soon resign his office, (it is to be hoped,) to a more christian, and more judicious botanist, who shall better understand the art of training the exuberant growth of unprofitable and destructive plants, by a contrary mode of treatment.

World of wonders and strange vicissitudes! I go from thee. I have heard the noise of martial thunder on Polish and Russian plains. There have I witnessed scenes of havoc and destruction. I saw Smolensk taken; at Mojaisk I looked on deeds of death. I saw mighty Moscow in flames; and the pride of Alexander, the great autocrat, reduced to a low ebb. And far to the west, from the world-over looking summit of Chimborazzo,* I saw the banners of Liberty waving over the seven states of Venezuela, the widely-extended regions of South-America; and the sons of Freedom, trampling in the dust, the shackling chains of Iberian subjection.

Thus spoke the aged year. Midnight approached. The clock struck twelve; and the leader of the fleeting days, wrapping herself in a nocturnal cloud, took of time, and all things a final farewell.

AUGUSTUS.

For the Belfast Monthly Magazine.

THE FOLLOWING IS AN EXTRACT FROM A SERMON, PREACHED BY THE REV. MR. MOREWOOD, OF LAMBEG, IN THE CHURCH OF THAT PARISH, TO A NUMBER OF MASONIC

* The *Upas*, or according to the Malayan language, the *Baken-Upas*, is a native of the island of Java, and, if the accounts given of it are true, it is the greatest vegetable wonder in the whole universe. The *Upas*, or Poison-tree, is situated within twenty leagues of Batavia, lately the seat of the Dutch East-India government; fourteen of Soura-Charta, the seat of the Emperor; and within eighteen or twenty of Tinkjoe, the residence of the Sultan of Java. It grows on the banks of a rivulet, with six smaller plants of its own species near it, and is surrounded on all sides by a circle of high hills and mountains. The whole circumjacent country, to the distance of ten or twelve miles, is absolutely barren: not a tree, shrub, nor even the least blade of grass is to be seen; neither bird in the air, nor fish in the water, can live within the compass of its pernicious jurisdiction. This, it is said, is proved by the evidence of the convicts and malefactors who are frequently sent thither, by order of the Emperor, to gather its poisonous gum, at the imminent risk of their lives, as two out of twenty seldom return. With this gum, lances, arrows, and darts, are poisoned; and the slightest wound, inflicted by one of those instruments, occasions the most excruciating, convulsive pains, and almost instant death. The Malays attribute its origin to the wickedness of the people who formerly resided on that part of the island over which the *Upas* now spreads its baleful influence. It is but candid, however, to state, that from some late accounts, rational doubts are entertained of this tree being so highly poisonous as Dr. Darwin relates.

* Chimborazzo has been ascertained, by Humbolt and others, to be the greatest elevation of the Andes; and the highest point of the globe.

LODGES, ON ST. JOHN'S-DAY, DEC.
27th, 1812.

HAVING expatiated on the indispensable necessity of living in peace and charity with all men, he thus proceeded :—

Can any claims to sound belief, or any supposed attainments of grace, supply the defect of so cardinal a virtue as Christian *charity*? Believe me, my friends, they cannot. Without charity, they are nothing worth; they are as “sounding brass or a tinkling cymbal.”

If, then, you acknowledge this truth, how can any of *you*, the very base of whose society is erected on the foundation of universal philanthropy, (and so long as it rests on that foundation, may it flourish and increase!) how, I ask, can any of *you* pretend, that you are not apostates from your holy order, when you wantonly violate the laws of peace, and suffer a mere difference of opinion to induce you to be alienated from the affections of one another? The object of your society is, I think, unimpeachable: nay, it is more, it is admirable, it is praiseworthy.

Why then would you sink it into disrepute, by infringing its precepts? With a degree of liberality which must extort approbation from the most illiberal, it receives within its pale those of every sect, of every denomination; while it proscribes from the hallowed limits of its consecrated circle, the many headed monster, *party zeal*. Protestant, Roman Catholic, and Dissenter, it embraces without distinction: imitating, in this, the uncircumscribed clemency of our Lord and Master, Jesus Christ. Are you not then ashamed, (if any such now hear me,) to deviate from the sacred rules of that excellent institution of which you are professed members? And

do you not widely depart from them, by endeavouring to subjugate your Catholic brethren? But it is not *you*, my friends who are to blame, so much as *those* persons who have poisoned your minds with *absurd insinuations*: who have represented dangers to you, where none existed; who have sounded the trumpet, where there was no cause for alarm. In order to excite your indignation, your unfortunate fellow-subjects have been basely vilified; the grossest *falsehoods* have been forged against them; and *you* have been rendered the dupes of those forgeries.

Can you suppose for one moment, that I, who am a Minister of the Established Church; who derive my support from it; who must stand or fall with it; would be so mad as to plead for Catholic emancipation, if I did not feel thoroughly persuaded, that such a measure could not injure that establishment of which I am a member? Nay, I am *convinced*, that the present system of *restriction* is the most inimical system to both Church and State, that can be possibly devised. It can serve no other end, but to inspire discontent, and to foment rebellion. And it is from my conviction of this truth, that I should rejoice to see those *irritating restrictions* done away.

Reflect on that incomparable maxim of our Saviour, “Do as ye would be done by.” And do *we* really do towards our Catholic brethren, as we would wish to be “done by” in a similar situation? Or, if they acted towards *us*, as we are acting towards *them*, would we feel inclined servilely to crouch and kiss the rod? Believe me, we would not: I am persuaded, we would be actuated by the same sensations; for human nature is the same in all.

Religious persecution is a disgrace

to mankind : it is the foul parent of the worst of crimes : it renders us odious in the sight of God ; and he who has once enlisted under its accursed banners, has, from that moment, bid adieu, a long, a last adieu, to every noble feeling which elevates the soul : for can refined sentiment dwell within a bigot's breast ? Can dignity of conduct flow from such a source ? As well might you search for transparent waters in a muddy current. Away then with every thing that savours of *intolerance* : for so long as we are subject to its baleful influence, we must not presume to call ourselves *Christians* ; Jesus Christ will not acknowledge us as his disciples ; nor will the God of mercy listen to our prayers. Gracious Heavens ! how does it come to pass, that *we alone*, are right, and that *all* who presume to differ from *us*, must be necessarily wrong ? But if such be the case, we should feel for our erring and benighted brethren *compassion*, not *anger* ; *pity*, not *aversion*. Toleration, clemency, and love, are the characteristics of a Christian, to *whatever church* he may belong ; while hatred, intolerance, and persecution, constitute a savage.

Should a *difference of opinion* on the doctrines of religion, wherein *every man* has a right, an undeniable right, to judge and decide for himself ; and where, (even admitting his decisions to be erroneous,) provided they are the *genuine sentiments of his heart*, he will be equally accepted in the sight of God as if they were infallible : should this difference, I ask, occasion those dissensions which distract the peace of our unhappy country ? a country by nature singularly blest, did not the perversity of man abuse that blessing ! But it may be reasonably doubted, whether religion is not merely the *pretended cause* of those dissensions.

The *real one*, I do suspect, is of a different nature. The sacred character of religion has ever been used as a mask to conceal the designs of *unprincipled Politicians*. Was it religion, do you think, that prompted the crusades, and all those bloody wars which have been sanctioned by its name ? No, no, my brethren ; Religion is mild, holy, and benevolent as the God from whom it emanates. It *never* delighted in cruelty. It *never* countenanced a crime. But it was *folly*, it was *pride*, it was *avarice*, it was *ambition* These were the fruitful sources of *former persecutions*. And may not something similar to these be found to predominate, *at present*, in the breasts of many of those men, who are for withholding from their fellow-citizens a participation in the privileges they themselves enjoy ?

Yes ; I fear that a principle of *monopoly*, a *vile, selfish monopoly*, has been, and continues to be the cause of that Anti-Christian variance which prevails amongst us. And I am but too well justified in entertaining this opinion, when I reflect that *those very men* who now hold the reigns of power, and are professedly adverse to *Catholic emancipation*, were, but a few years since, no less inimical to *African emancipation*. And surely they will not venture to assert, that they *ever* thought that either church or state could be possibly endangered by giving freedom to a Negro ? Yet they strove to wrest from him that enviable boon granted him by heaven. To their eternal shame be it said, they did not blush to stand forward as the violent opposers of that illustrious man, whose steady perseverance in abolishing the slave-trade, shall cause *his name* to be immortalized : while the memory of *theirs* will perish from the earth, or be recorded in the annals of infamy.

But if I wrong them by my suspicions, in the present case : if they have not resolved among themselves, to keep the *Charter of preference* in their own hands : if they have not veiled their love of power beneath the drapery of religion ; then why do they object to the *security* so freely tendered by the Catholic subject ? I mean the *oath of allegiance*. Or, can any security exceed the sacred obligation of an oath ?

I myself heard a Roman Catholic pastor declare from the pulpit, to a crowded congregation, that if the King of England should order them to carry arms against the Pope, they were in duty bound to obey his orders. And there have been many instances in history, where rigid Catholics have actually fought against him, and detained him in captivity. This may serve to show you, how far you are to credit all the idle stories of *Papal influence*, with which your ears are poisoned, and your understandings perverted.

There is something, indeed, prodigiously absurd in our present conduct. We are profusely expending our lives and money in defence of Roman-Catholics, who are aliens to our country, and ignorant of our language ; and we reject the claims, the just claims of those of our own nation, kindred, and tongue ; of those who man our fleets, and who bleed in our armies !! Salamanca and Trafalgar can bear witness to the bravery of Hibernia's sons. The ocean and the plain have been em- purpled with their blood. Their loyalty and courage, through a long-protracted and destructive war, shall shine conspicuous in the rolls of fame ; posterity shall venerate them as the saviours of Great Britain. But I shall proceed no further with this momentous subject : I have perhaps already trespassed too long on your attention. If I have done so, it was

from the best of motives : it was from an ardent wish to soften the hardness of that party-spirit, which has ever been found the greatest foe to concord. To effect this end, I have endeavoured to exhibit, in their *true light*, the unjust artifices to which those men have had recourse, whose study it has been to kindle enmity amongst you.

And to *you*, my friends, this should be a subject of peculiar interest. The very existence of your society is commensurate with the reign of harmony and peace. And if once the accursed poison of *party spirit and religious intolerance* begins to rankle in your breasts, from that moment the Masonic Institution has received its death-blow. If therefore you are sincerely desirous to ward off this fatal stroke, listen not to the suggestions of those who would *mislead* you, of whatever class or denomination they may be. For, as I avow myself the advocate of *universal emancipation* : as I exhort those amongst you, who are of the Protestant religion, to live in amity with your Catholic brethren, and not to credit the gross absurdities which have been uttered, either wantonly or designedly, respecting their animosity towards you : so do I no less seriously exhort *you*, my Catholic fellow-Christians, to act in the same manner towards your Protestant brethren. You have *both* been misrepresented : you have *both* been deceived. And assuredly, my friends, it is the very height of folly for any who *now* hear me, to suffer, for an instant, the political discussions of the present day to operate upon your minds, to the interruption of that evangelic harmony which should, ever dwell amongst you, undisturbed by jarring discord. For although (as I before said,) it would afford me real joy, to witness the *abolition* of the penal code : though I am firmly of opinion that it ought to be

abolished : and though no interested motives could induce me to alter that opinion : yet it is neither to the Catholic peasant, or the Catholic mechanic, that its continuance or abolition can possibly make the slightest difference. To such as move in a higher sphere, its *continuance* is indeed humiliating and oppressive : but to you, my friends, it is of little moment. Listen not then to those, (I address myself equally to you all,) who would plant in your bosoms the noxious seeds of strife. Lay aside all party distinctions ; all offensive badges ; all irritating epithets ; all insulting processions. And, as in *your society* the names of Protestant and Catholic are sunk and lost in the endearing one of *Freemason*, I would to God, that *throughout the world* they were sunk and lost in the still more endearing one of *Christian* ! Then, would the inspired oracles of divine wisdom be your only guide ; and under their guidance you would seldom go astray. They command you, to ‘respect your neighbour as yourself :’ to ‘do good to every man :’ to ‘relieve the oppressed :’ to ‘live peaceably with all :’ to ‘practise justice :’ to ‘love mercy :’ and to ‘walk humbly with your God.’ *Obey* these precepts ; and your society will flourish. *Neglect* them ; and its speedy downfall must be the consequence.

For the Belfast Monthly Magazine.

BELFAST LITERARY SOCIETY.

THE name of this Society would seem to indicate that its discussions were confined to Polite Literature only. This is by no means the case : its plan comprehends Philosophical, Mathematical, Chemical, and Mechanical subjects.* In short,

* From almost the commencement of this Society, it has been one of its princi-

pal objects to collect materials for an extensive HISTORY OF THE COUNTY OF ANTRIM, and great endeavours were for many years used to interest a number of its most active inhabitants. But such is the apathy that prevails in any thing that requires a little trouble, that only a few were found among both Clergy and Laity, to prepare returns of their respective parishes ; and a work so long and so much desired, both at home and abroad, has after much preparation on the part of this Society, never been accomplished.

It will be admitted, that the best mode of understanding any subject well, is to commit it to paper ; because, by this means, it may be viewed in its various lights and bearings, and the different parts thereof compared with each other progressively, which it would be impracticable for the mind to comprehend all at once. If an author cannot thus ar-